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General Comment

[Edited by Gilbert Campbell Scoggin, The University of Missouri.]

At the meeting of the College Art Association in Cincinnati last April Professor John Pickard, of the department of classical archaeology at the University of Missouri, was re-elected president.

Rev. James Hope Moulton, who was professor of Hellenistic Greek and Indo-European philology at the University of Manchester, died in April from exposure at sea. The ship on which he was returning from India was sunk by a submarine.

Professor Gordon J. Laing, of the University of Chicago, spent the second semester at the University of California as Sather Professor. He lectured on the history of Roman religion and conducted a course in the Greek drama. Professor Laing will teach in the summer school at Columbia University this year.

In his List S (pre-May, 1917), Mr. R. C. MacMahon, bookseller, 78 West 55th Street, New York City, offers new copies of Weller's *Athens and Its Monuments* for \$1.35, and of D'Ooge's *The Acropolis of Athens* for \$1.00. Both these volumes were published by Macmillan originally at \$4.00. These are certainly among the best book bargains of the season.

Director Jesse Benedict Carter, of the American Academy in Rome, visited last February the leading universities of France and lectured on "Humanistic Studies in America." It is reported that he was everywhere received with marked courtesy and enthusiasm. The lectures at Pompeii this spring before the students of archaeology who form a part of the American Academy were delivered by Dr. Albert W. Van Buren.

Professor H. C. Tolman, of Vanderbilt University, delivered a series of lectures at the University of North Carolina during the latter part of April. The subjects of these lectures were as follows: "The Achievement of Life," "Faith and Education," "The Shrines of Ancient Greece," "Monuments of Ancient Persia," "The Newly Turfan Manuscript Relating to the Crucifixion." An interchange of lecturers has been established between Vanderbilt University and some of the other southern colleges, and it was as exchange lecturer that Professor Tolman went to North Carolina.

Dr. Edwin Lee Johnson, of the Greek department of Vanderbilt University, is the author of a *Historical Grammar of the Ancient Persian Language* which has recently appeared as Vol. VIII of the "Vanderbilt Oriental Series." In the introduction to the work there is given a full and interesting history of the gradual decipherment of the cuneiform inscriptions. This volume will be welcomed, not only by Sanskritists, but also by those interested generally in comparative grammar. Dr. Johnson had already published *An Index Verborum to the Old Persian Inscriptions*.

On April 25 there was dispersed in the Anderson Galleries in New York the Carvalho collection of incunabula. This collection was originally brought together by Mr. David N. Carvalho when he was gathering material for his *Forty Centuries of Ink*, and it is probably the largest collection of the kind ever disposed of in this country. Every year from 1470 to 1500 was well represented, but as the collector gathered together these books largely with reference to the early ink notes on the margins, many were not in the best condition. They were brought together with a set purpose in view, strictly utilitarian, and not from the point of view of the connoisseur.

Mr. George W. Robinson, secretary of the Harvard Graduate School of Arts and Sciences, has recently issued the first English translation of the *Funeral Orations on Scaliger* by Daniel Heinsius and Dominicus Baudius. The oration by Heinsius was delivered in the Auditorium Theologicum at the University of Leyden immediately after the obsequies, January 25, 1609. The address of Baudius was delivered at the same place on the following day. Both orations were frequently reprinted, but Mr. Robinson has found no previous translation in any tongue. An edition of this interesting work, limited to twenty copies, has been printed at the Harvard University Press.

The *Phi Beta Kappa Key* for January contains an article by Professor Clark S. Northup, of Cornell University, on "Phi Beta Kappa and Intellectual Culture." The reasonable plea is made that scholarship and intellectual effort are the chief means of culture to be fostered by our higher institutions of learning; and it is urged that the colleges of our country should discourage such excessive interest in extra-scholastic student activities as seriously interferes with real study. He rightly assails the present situation in athletic sports with their vicarious participants. It is difficult for one not present at the Philadelphia meeting to understand why Professor Northup's motion should have been frowned upon. His article should be brought to the notice of every member of the committee of the American Association of University Professors appointed to study "Causes and Remedies for the Alleged Decline of Intellectual Interests of College Students."

Henry Whitehead Moss died in London on January 14. He studied under Dr. Kennedy at Shrewsbury, passing thence to St. John's College, Cambridge,

where later he was appointed fellow and tutor. When only twenty-five years old he was appointed head master at Shrewsbury, which position he held from 1866 to 1908, and he was very prominent among the head masters of the time. He was a contributor to the well-known *Sabrinae Corolla*, that remarkable collection of translations into Greek and Latin prose and verse from English, French, German, and Italian now in its fourth edition. It is a striking fact that so many of the English head masters have been appointed so early in life. Before the age of thirty both Dr. Montagu Butler and Dr. Welldon were made head masters at Harrow, and at the age of thirty Dr. Rutherford, the student of Aristophanes, was head master of Westminster School. Other well-known names will readily suggest themselves to anyone fairly familiar with the history of secondary education. Thomas Arnold was elected head master of Rugby when he was thirty-two, and few people are aware that "the Doctor," so nobly portrayed by Thomas Hughes, was one day short of forty-seven when he died.

Bookworms of the two-legged variety who may be interested in their namesake will find him fully depicted and described by Sir William Osler in the latest issue of the *Bodleian Quarterly Record*. How often the booklover, hitting upon some long-sought volume in an *Antiquariatskatalog*, is feverishly swept along by such phrases as "vollständiges und sauberes Exemplar," "hübsches Exemplar des seltenen Werkes," only later to be brought to a sudden halt by such qualifying phrases as "etwas wurmstichig" or "am Anfang und Schluss befinden sich einige Wurmstiche." *Anobium pertinax*, *aglossa pinguinalis*, *oecophora pseudospretella*, *hypothenemus eruditus*, or what-d'ye-call-'im ("pestis chartarum seu bestia libentius audis") has been detected by Sir William in *manifesto facinore* and by him pilloried for public gaze. Unfortunately for the cause of the classics he was not captured in some musty old manuscript, nor even in an ancient incunabulum filled with forgotten Greek or Latin lore, but degenerate modern that he was, he was filching his livelihood from a (comparatively) recent French book. It would seem that even the bookworm is abandoning the cause of the ancients. Dr. Flexner, take notice. Publications of the General Education Board please copy.

Mr. G. F. Barwick read a paper last February before the Bibliographical Society in London, dealing with "The Laws Regulating Printing and Publishing in Italy." He gives a summary of this paper in the Society's *News-Sheet* for March. The early privileges of authors and printers are briefly reviewed, together with the resulting abuses which led to the decline of printing in Italy. It is interesting to learn of "an edict against the use of bad paper, on which the ink ran so freely that people could not write on the margins, and therefore bought foreign books, which were printed on better paper." The first catalogue of prohibited books appeared in 1549 and "in 1554 the Inquisition began to take action, and its influence thereafter was continuous; but it does not seem to have contributed to the decay of printing in Venice, which is mainly

attributable to the decline of learning in Italy and to the general leveling of excellence which attended the diffusion of the art." What may be regarded as the first "Copyright act" was issued in 1603. New books were given a privilege of twenty years, provisions were made for insuring the use of good paper, false imprints were forbidden on imported books, and it was required that the first copy of such books should be deposited in the Library of Saint Mark's before the books could be put on sale.

The death was reported last April of Dr. Ludwig Lazare Zamenhof, the deviser of the would-be international language, Esperanto. Dr. Zamenhof had long been an oculist in Warsaw, and early in life he became interested in the question of universal speech. While still a schoolboy he had invented a "lingwe universala" for use among his fellow-students. He first published his proposed language in 1887, and from that time on considerable attention was paid to his scheme. Of all such attempts it must be confessed that Esperanto has won the widest hearing; and at the present time there are many supporters of the language. It is not generally known, however, that there have been many such attempts, all of which have ended in failure. How many people now recall Volapük, a close predecessor of Esperanto? Yet according to Professor Brugmann, in 1890 there were two and one-half million Volapükists throughout the world, two hundred and ninety societies, and twenty-three journals were published in this language in ten different countries. Esperanto reached the high-water mark six or eight years ago. It was even introduced among the "practical" courses in some of our "progressive" universities, but I should doubt that it could be found now in the prospectus of any summer school for this year. There are on record some half a hundred of these attempts at universal speech, and they are interesting and instructive phenomena for the psychologist in general and for the linguistic student in particular. We may be sure that Esperanto, if it survive long enough, will have a rival, even if it be an Anti-Esperanto. In the days of Volapük there did actually arise an Anti-Volapük! The logically arranged language was worked out for all time long ago by Bishop Wilkins, a man of very wide learning, who, unlike most inventors of artificial speech, was acquainted with the laws of language so far as they were known in his day, and who was a phonetician of no mean ability, as may be seen by referring to his famous *Essay*. Living language, however, is one of the most illogical things imaginable, in this respect being surpassed by man alone who speaks it.

According to a report printed in the *American Oxonian* for January, thirty newly appointed Rhodes scholars sailed together for England last September. "As regards their Oxford courses, ten will read modern history, seven will read law, four 'greats,' three English, two chemistry, two theology, and one mathematics." By "greats" is meant, of course, the School of Literae Humaniores; and it may seem strange that of this group of students less than 10 per

cent intend to pursue the time-honored classical course at Oxford. It appears from the report, however, that twenty-seven of the men already hold the Bachelor's degree, and six are Masters of Arts. Unfortunately there is no indication of the courses which the three undergraduates will pursue. In any case they all have passed a minimum classical requirement, both Latin and Greek, and no doubt all will be made to realize the value of a classical foundation, whatever their special course may be at this university of venerable classical traditions. By far the greater number of these students have already received their general collegiate foundation and are now ready to begin specializing for their life-work. In all probability teaching is not the profession that most of them have in mind, and under the circumstances, unless a student has already specialized in the classics with a view to teaching, it is quite natural that an American college graduate should take a course which may seem to prepare him more directly for his future profession. In spite of the great advantages offered the graduate students of the classics at Oxford, it is quite true that our own methods, confessedly based on those of the German universities, have prepared them better for graduate work in Germany; and, following an honored tradition, they have continued to follow in the footsteps of our early philologists, and resort to the strongholds of "klassische Philologie." This of course applies up to the time of the outbreak of the war. Many of our better institutions offer traveling fellowships which have always been eagerly sought by our able students. These fellowships not only provide for study in a foreign university of one's choice, but also constitute one of the strongest recommendations for a young man just beginning his career as a teacher. This condition of affairs will probably be changed after the war and the academic stream may be diverted from Germany. France had already begun to claim more and more; and the Rhodes scholarships should now be brought to the attention of all students. The results of the last examination held for candidates were somewhat disappointing. Of the states permitted to elect, six had no candidates, and three did not produce candidates who could pass. No doubt this was largely due to the war. Oxford now is not at its best. General European travel, one of the great advantages offered by the scholarships in normal times, is now out of the question. But the fact should never be lost sight of that the scholarships are too little known. In my own institution I have seen the name more times than one confused in the college paper with a local scholarship of somewhat similar name.

In a letter written to the *Pall Mall Gazette* from Oxford and dated May 17 (1877) Lewis Carroll pointed out that "there is no one of the many ingenious appliances of mechanical science that is more appreciated or more successfully employed than the wedge; so subtle and imperceptible are the forces needed for the insertion of its 'thin end,' so astounding the results which its 'thick end' may ultimately produce." He was referring to a proposal that graduates in natural science at Oxford should be given the same powers for voting as was possessed by the holders of the time-honored M.A. degree. This would

have meant the possibility of omitting one of the classical languages from education at Oxford, and this was the "thin edge." In his inimitable way he then rehearses a little drama in which Science is the chief actor. Taking pity upon Science, who sat weeping at the gate, "we took her in and housed her royally; we adorned her palace with re-agents and retorts, and made a very charnel house of bones, and we cried to our undergraduates, 'The feast of Science is spread! Eat, drink, and be happy!' But they would not. They fingered the bones, and thought them dry. They sniffed at the hydrogen, and turned away." But Science continued to make demands, and the second act opens. Science is still in tears. Mechanical equipment such as never before had been seen and teachers in abundance were there. Students only were lacking. Now Science complained that she was handicapped because she had no scholarships with which to bribe students. Scholarships were provided and "learners paid to learn." The third act opens and Science begins to grow weary of having to teach so many pupils. Soon she will be crying that she must have no teaching, only research; but she will say, "Pay me handsomely, and let me think." The moral drawn from the "thick edge" of the wedge was that meanwhile both Greek and Latin might vanish from the curriculum; that logic, philosophy, and history might follow; and the destinies of Oxford some day might be in the hands of those who have no education other than "scientific." As for the obvious reply of the man of science, "Why not so? Is not the resulting education as good as the other?" this he vigorously denies. The first requirement of an educated man is that he write his language "correctly, if not elegantly." But being himself a man of science, he had naturally come in contact with the writings of men of science. He had never read such slipshod English as that written by men of science. We should remember that Lewis Carroll was not a "classical scholar," but he insisted on being called a man of science because his special field was mathematics. He playfully notes that the biologists refused to admit mathematics as a science "on account of the abnormal certainty of its conclusions." We should likewise remember that he never took high honors in classics and, as his biographer informs us, that philosophy and history were never congenial subjects to him. But he fully appreciated the broad training that came with the humanities and maintained that the exclusive study of any one thing was not education, because, says he, "my experience as a teacher has shown me that even a considerable proficiency in Natural Science, taken alone, is so far from proving a high degree of cultivation and great natural ability that it is fully compatible with general ignorance and an intellect quite below par."

At the opening of the one hundred and sixty-third year of Columbia University an address was delivered by Professor E. R. A. Seligman on "The Real University." At the beginning of his address Professor Seligman considers and criticizes various theories, more or less common, as to the object of a

university. He concludes that a university does not exist merely for the diffusion of knowledge, as this is the purpose of the lower school as well; neither is it for professional training, for detached medical schools and business colleges do not make a university; nor is its purpose the pursuit and promotion of science, for these last are not confined to a university, as is shown by such foundations as the Rockefeller and the Carnegie institutes. He then begins to consider the question in what he calls a roundabout way, taking up in order what he regards as the three great social institutions that have developed among mankind: the state, the church, and the university. He concludes that the state has been the orderer, the church the harmonizer, and the university the emancipator. He explains emancipation as meaning release from superstition and prejudice with consequent mastery over self and perfect control over the impulses. He rightly emphasizes the fact that the university man must be more than a narrow specialist and that the inquisitive spirit must be accompanied by imagination. He points out the dangers of tradition and declares that "the time always comes when we must cast off our moorings and embark on the stormy sea of the unknown," but he hastens to add that "without the stout craft of experience, without the rudder and compass of reliance on the best judgments of the past, the adventure may be hazardous." However, we must not stand still, but, utilizing all of the accumulated wisdom of the past, we must steer ahead. In the university there must be intellectual freedom, together with the spirit of research and, at the same time, the imparting of knowledge to others. The university must provide both advancement of knowledge and the imparting of knowledge. Marked dangers in our present university communities are noted: "For democracy levels down as well as up, and is proverbially intolerant of the expert." One recalls the words of a recent writer to the effect that "*Demos* is always uneasy in the presence of learning." Public opinion is likely to tyrannize over us in a democracy, and a university should offer a refuge from this tyranny. He emphasizes the fact that a great menace to the real university is seen in the present attitude of the professional schools: "The narrow professional training cannot produce the intellectual emancipation for which alone the university stands." The object of a university is not merely to produce a good lawyer or a good doctor or a good engineer, but to train the future discoverer of truth. He quotes Bacon's remark, "If any man thinks philosophy and universality to be idle studies he doth not consider that all professions are from thence served and supplied." Research is just as important in the professional schools as in the non-professional, and there is no place in the university for the busy practitioner. Professor Seligman defends the ideal of the Ph.D. degree and believes that its dissertation shows at least a grasp of scientific method. The latter part of the address is taken up with a discussion of the peculiar structure of the American university with its division into faculty, student body, president, and board of trustees. The rights and obligations of each of these bodies are noted. This address is found in the *Educational Review* for November, 1916.